

Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken
on Shabbat *Parshas Ki Savo* 5766

By the *Rav* and *Tzaddik*,
Mohorosh Shlit"o

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At the third meal Mohorosh *Shlit"a* spoke inspiring words regarding the hidden meaning of the *kavanos* (meditations) for the month of *Elul*, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 6.

Rebbe Nachman says: “The secrets of *Chodesh Elul* are hinted in the verse (*Shir HaShirim* 6:3) ‘I am my beloved’s, and my beloved is mine’. This entire matter is included in the shape of the *aleph* (א), which consists of an upper point, a lower point and a *vav* in the middle. This is connected to what the Sages taught: Upon entering the Holy Land, the Jewish people were charged with three mitzvos: to kill off the seed of Amalek, to build the Holy Temple and to appoint a king. Killing off the seed of Amalek is the aspect of Yehoshua – the lower point. This is because blotting out Amalek is essentially dependent upon Yehoshua (see *Zohar, Beshalach* 65b), as it is written (*Shemos* 17:9) “Moshe said to Yehoshua, ‘pick some men for us, and go out to battle against Amalek’.” Building the Holy Temple is the aspect of Moshe – the upper point – because ‘when someone has knowledge, it is as if the Holy Temple was built in his lifetime’; and Moshe is the aspect of knowledge. Appointing a king is the aspect of the firmament – the *vav* in the middle of the *aleph*, as it is written, ‘A star will go forth from Yaakov’ – which indicates that a king will arise out of Yaakov. ‘A star will go forth’ alludes to the firmament which contains stars and constellations. Thus ‘from Yaakov’ because ‘Yaakov was a man of perfection who dwelled in tents’ – an aspect of the firmament, as in, ‘and He stretched them out like a tent.’ And it is explained in the *Zohar* (III, 244b) that Yaakov is the aspect of the *vav*. These three mitzvos are the aspect of *teshuvah* (repentance). Understand this well.” (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman is revealing to us the hidden meaning of the *kavanos* for the month of *Elul* – the secret of *teshuvah*. When a person binds himself in every aspect of his life – whether in his spiritual high’s or low’s – and he finds Hashem, who is the “*Alufo* (champion) of the World”. This is all alluded to in the shape of the letter “*aleph*”, which hints to the “*Alufo* of the World”. For the letter *aleph* has a (letter) *yud* above and below; and a (diagonal) *vav* across the middle. The above *yud* alludes to the days of spiritual elevation when a person feels the G-dliness of Hashem which surrounds him from all sides. Then, his essential service is to renew himself at all times and not to think that he has already reached the pinnacle of understanding. As it is written (*Tehillim* 139:8) “If I ascend up into heaven, You are there” – that every time I ascend to the heavens (of spirituality), “You are there”, and I need to ascend more and more.

The *yud* below alludes to descending, when a person feels that he is in the deepest abyss, may G-d spare us. Also there, he needs to know that Hashem is found there with him, as it is written (*ibid*) “if I make my bed in hell, behold, You are there.” That is, if I find myself in the deepest abyss, G-d forbid, “You are there” as well, and even from there I can cleave to You. The letter *vav* found in the middle binds the two points together and symbolize the aspects of shame and humiliation which a person must experience in order to ascend properly. By receiving embarrassments with love and remaining silent, knowing that they come to him in order to atone for his sins, he merits elevating himself from the lower point (abyss) to the upper point (heavens). A person doesn’t merit elevating himself to the upper levels of understanding in a single moment; rather, after much shame and humiliation which he experiences from his own household and from others. There are two main sources of this shame: 1) those who embarrass him for everything and speak all types of forbidden speech against him, causing his blood to be spilled (from the redness of his face due to the great shame). 2) being ashamed of himself. He is greatly ashamed from all of the evil passions and foreign thoughts which overcome him daily. When a person accepts embarrassment and remains silent, knowing that they are all in order to atone for his sins, he merits little by little to elevate himself from the lower point to the upper point; thereby meriting to do complete *teshuvah* in truth.

This is “I am my beloved’s and my beloved is mine” – whose initial letters spell the word “*Elul*”. “I am my beloved’s” – I draw myself to my beloved with each and every ascension – I don’t allow myself to think that I’ve finished comprehending everything. “My beloved is mine” – Hashem is close to me and supports me even if I’m found in the lowest places. This is the meaning of being “an expert in running and an expert in returning” –I’m an expert in knowing how to “run” and ascend; and I also know how to “return” and descend. There is nothing in the world which can distance me from Hashem and this is the hidden meaning of the *kavanos Elul*, which is the secret of *teshuvah*.

Rebbe Nachman revealed that the three points of the letter *aleph* refer to the three *mitzvos* which the Jews were commanded upon entering the Land of Israel: 1) to kill of the seed of Amalek, 2) to build the Holy Temple and 3) to appoint a king. Killing off the seed of Amalek is the lower point of the *aleph*; for Amalek is a difficult *klipah* (evil force) that wants to separate the souls of Israel from their Father in Heaven, causing them to descend to the lowest levels. Because Amalek is forever trying to bring doubts and confusions like (*Shemos 17:7*) “Is G-d amongst us or not”. He is most successful against the weak among Israel, as it is written (*Devarim 25:18*) “all that were weakened in your rear”; and he caused them to be saddened and depressed so that they don’t return to Hashem. Therefore, the first

mitzvah upon entering the Land of Israel – which is the place where the *Shechinah* (Divine Presence) is revealed and the most proper for *teshuvah* – is the killing off the seed of Amalek so that there's no trace of the memory of its great impurity. Then, the souls of Israel will be elevated from their low level to their proper level.

Building the Holy Temple refers to the upper point of the letter *aleph* because the building of the Holy Temple refers to the building of the mind (*Likutei Mohoran*, part I, lesson 13). This is as our sages of blessed memory stated (*Berachos* 33a) “One who possess knowledge, it is as if the Holy Temple was built in his days.” The essential place of the *Beis HaMikdosh* is in one's mind, because when a person feels and binds himself to Hashem at all times, this is literally the Temple service. Therefore, upon entering the Land of Israel, we are commanded to perform this *mitzvah* and to begin elevating the upper point of the letter *aleph*; thereby having the merit of cleaving our minds and our thoughts to comprehension of G-dliness.

The appointment of a king, is the aspect of the *Tzaddik* and leader who arouses and strengthens the souls of Israel to come closer to Hashem in every place where they may be, whether they are ascending or descending. However, in order to come close to Him one needs to suffer much shame and humiliation from the people who attempt to separate him from the *Tzaddik*. This is because it is impossible to learn from the true *Tzaddik* unless one breaks his own self-importance and pride, and nullifies oneself altogether in his own eyes. Due to this, the person who comes close to the true *Tzaddik* experiences all sorts of shame and humiliation in order to subdue and nullify his own self-importance until he is able to receive from the true *Tzaddik*. Therefore, one can merit fulfilling these three *mitzvos*: killing off the seed of Amalek, building the Holy Temple and appointing a king, even today when we don't have a *Beis HaMikdosh* in the literal sense. By cutting off and erasing the impurity of Amalek, a person builds the Temple of his mind (his *daas*, as above), which is his personal *Beis HaMikdosh* and he can appoint a king over himself by coming close to a true *Tzaddik*. Then, he will form the letter *aleph* which alludes to the “*Alufo shel Olam*” and walk in the way of *teshuvah* in truth; thereby meriting cleaving to Hashem and being victorious. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in the most wonderful way. The end of *parshas Ki Seitzei* ends with blotting out the memory of Amalek as it is written (*Devarim* 25:19) “You shall blot out the remembrance of Amalek from under heaven; you shall not forget”. *Parshas Ki Savo* begins with entering the Land of Israel, as it is written (*Devarim* 26:1) “And it shall be when you enter into the Land which Hashem your G-d has given you as an inheritance.” The *Baal HaTurim* explains the proximity of these two concepts and why the command of blotting out the remembrance of Amalek was to be done immediately upon entering the Land

of Israel. “Amalek wanted to delay their entering the Land by telling the king of Egypt that the people of Israel fled, as he told Laban that Yaakov fled. This is why Amalek is mentioned adjacent to *parshas Bikurim*; in order to remind us that Amalek acted with Laban and Pharaoh in order to deter our forefathers from entering Israel”. This follows the above words of Rebbe Nachman that the first *mitzvah* upon entering the Land of Israel is to blot out the remembrance of Amalek who wanted to delay their entering the Land and from receiving its special holiness. And the main blotting out of Amalek is through the *mitzvah* of *Bikurim* (first fruits), which is called *reshis* (first) as it is written (*Devarim 26:2*) “you shall take of the first of all the fruit of the ground...” Amalek is also called *reshis*, as it is written (*Bamidbar 24:20*) “Amalek was the first of the nations”; for he desires to steal the *reshis* and beginning of each thing – which is the letter *aleph*, the first letter – and separate it from Hashem, G-d forbid. As soon as he takes the *reshis* and the beginning, he gains control; because everything goes after the head or beginning. The *mitzvah* of *Bikurim* is the opposite of this, because when a person takes the first fruits and designates it for Hashem – that is, he reaps it and says “I have not profited of this fruit with the strength of my hand; rather Hashem has given it to me due to His great kindness” – this shows his total dedication to Hashem. Therefore, he brings it to the *Beis Mikdosh* as it is written (*Devarim 26:2*) “you shall go unto the place which Hashem your G-d shall choose to cause His name to dwell there.” Through this he connects the lower point of the *aleph* – the obliteration of Amalek – to the *Beis HaMikdosh* – the upper point. In the *Beis HaMikdosh* he gives his first fruits to the *Kohen* – the *Tzaddik* – as it is written (verse 3) “And you shall come unto the *Kohen* that shall be in those days, and say unto him...” This is the third aspect – appointing a king – who is the aspect of the true *Tzaddik* and leader who binds the lower point to the upper point. Therefore, one relates to him “A wandering Aramean was my father...” until “And He has brought us into this place.” The general descent of Yaakov and his son’s into Egypt, and all of the sufferings they experienced there, represent all of the shame and humiliation which Israel has experienced from that time until now. This is what has helped them leave from the low level of the lower point (of the *aleph*), and to become elevated to the upper point – which is the inheritance of the Land of Israel. Specifically through the *mitzvah* of *Bikurim* which are brought from “*reshis* of the fruit of the ground”, is how we merit obliterating the “*reshis*” of Amalek, arrive at the *Beis Hamikdosh* and cleave to the holiness of the *Tzaddik*. It is the *Tzaddik* who shows each person how to do perfect *teshuvah* and to complete the letter *aleph* in order to be attached to the “*Alufo Shel Olam*” (The Champion of the World – G-d). May Hashem grant us the merit of achieving all this, seeing the building of the Holy Temple and being redeemed, soon and in our days. *Amen v’amen.*

